

STHANIKAS
OF
KANARA DISTRICT (North & South)
(North of Kumbla and up to Gokarna)

Chera Nattoja Shiva Rao.

Puttur

21st January 1944.

MANGALORE PRESS.

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From Historical records (stone, copper-plate inscriptions and literature) ranging over a period of more than twenty centuries till the end of the 18th century, we can deduce and establish the following facts about the origin and the importance of the Sthanikas.

"The word *Sthanika* is purely a Sanskrit word derived from the root "Sta" and not of Pancha Dravida or Pancha Gowda languages origin. The meaning of the word *Sthanika* is:—

As per Panini, the greatest Grammarian and the greatest authority for the Sanskrit literature, "ಧಾತು ಪ್ರಕರಣದಲ್ಲಿ—“ಷ್ಠಾ”---“ಗತಿ ನಿವೃತ್ತೌ”---ತಿಷ್ಠತಿ || “ಕರಣಾಧಿಕರಣಯೋಶ್ಚ” ಎಂಬ ೩-೩-೧೧೨ನೇ ಸೂತ್ರಪ್ರಕಾರ “ಷ್ಠಾ” ಧಾತುವಿಗೆ “ಲ್ಯು ಟ್” ಪ್ರತ್ಯಯ ಬಂದು “ಯುವೊರನಾಕಾ” ಎಂಬ ೭-೧-೧೧ನೇ ಸೂತ್ರ ಪ್ರಕಾರ “ಲ್ಯು” ಎಂಬದಕ್ಕೆ “ಅನ್” ಬಂದು “ಸ್ಥಾನ” ಎಂಬ ರೂಪ ಬರುವದು. “ತತ್ರನಿಯುಕ್ತಃ” ಎಂಬ ೪-೪-೯ರ “ಶಕ್” ಪ್ರತ್ಯಯ ಬರಲಾಗಿ “ಶಸ್ಯೇಕ” ಎಂಬ ೭-೩-೫೦ನೇ ಸೂತ್ರದಿಂದ “ಶಕ್” ಪ್ರತ್ಯಯಕ್ಕೆ “ಇಕ” ಬಂದು “ಸ್ಥಾನ+ಇಕ”=“ಸ್ಥಾನಿಕ” ಎಂಬ ಶಬ್ದವು ಉಪ್ಪತ್ತಿ ಆಗಿ “ಸ್ಥಾನೇಧಿಕೃತೇಶ್” ಪ್ರತ್ಯಯಃ ಸ್ಥಾನಾಧ್ಯಕ್ಷೈ ಸ್ಥಾನಿಕಃ ಅ. ಪು. ಸ್ಥಾನಾಧ್ಯಕ್ಷ ಎಂತ ಕಾಣುವದು. “ಸ್ಥಾನಿಕ” (m. f. n.) Local; M. The Governor of any place or District

A Sthanika or Sthanadhyaksha by Hemachandra in his Sanskrit Kosha—(1) Sthana+ika, I Adj—Local, II M. The Governor of a place; Sthanin—ie., Sthana+in—adj., Having a place or Situation, permanent—Sanskrit: English Dictionary for the study of Sanskrit by Max Muller M. A., Taylosian—Professor of Modern European Languages and literature in the University of Oxford.

(2) Sthanika (v)—ಪ್ರೀಂ—ಸ್ಥಾನಿಕೇ, ೧ ಸ್ಥಾನೀಯ | ಕಿಸೀ ಸ್ಥಾನ ವಿಶೇಷಕಾ | ೨ ವಹ್ ಜೊಕಿಸೀಕೇ ಬದಲೇ ಪ್ರಯುಕ್ತಹೊ || ಸ್ಥಾನಿಕಃ (ಪುಂ) ಸದಸ್ಯ | ಓಹದದಾರ. ೨ ಕಿಸೀ ಸ್ಥಾನಕಾ ಶಾಸಕಃ—in Shabhdartha Kaustubha by Chaturvedi Dwarka Prasada Sharma, 1928 and in Vachaspatya 1873 by Taranatha Tarka Vachaspati—Professor of Grammar and Philosophy in the Government Sanskrit College, Calcutta.

(3) ಸ್ಥಾನಾಧ್ಯಕ್ಷಃ | ಸ್ಥಾನಿಕಃ | --ಸ್ಥಾನರಕ್ಷಕ-ಶ್ರೀಂ||; ಸ್ಥಾನಾ | ಶ್ರೀಂ-ಸ್ಥಾನ ವಿಶಿಷ್ಟಃ | ಸ್ಥಾನೀವತಿ; ಸ್ಥಾನೀಂ | ಸಂ-ಪುರ್ಯಾಂ | ಪತ್ತನೆ | ನಿಗಮೆ | ನಗರೆ | ಪ್ರಾಕಾರಾದಿನಾ ದುರ್ಗಂ ಯೋಜನ ವಿಸ್ತೀರ್ಣಂ ನಗರಂ ಸ್ಥಾನೀಯಂ | ಸ್ಥಾನಾಯಹಿತಂ | ತಸ್ಮೈ ಹಿತಮಿತಿಃ ಚಃ | ಚ. ಸ್ಥಾನ ಭವೆ | ಸ್ಥಾನಸಂಬಂಧಿನಿ ||—as per Shabdhartha Chintamani—Vol IV Page 634.

(4) ಸ್ಥಾನಿಕಃ—ಅ. ಪು. ಸ್ಥಾನಾಧ್ಯಕ್ಷ—as per Sarva Shabhdha Sambhodini. nakyodayad—as per Sanskrit Dictionary by Gudivada Laxminarasimha Rao—1875.

(5) The Superintendent of a place or a district, a governor of a Province or a fixed officer of a temple by Sir Apte, L R Vaidya, V. Vaman Bhide and Pandit Ram Jasan—Queen's College, Benares. 1870 in Sanskrit: English Dictionary.

B—The same meaning is given in Tamil: English Dictionary by Rotter J. P. in 1834; Tamil lexicon by the University of Madras—the word ಸ್ಥಾನಿಕ—one who holds Stanikam right in a temple, ಕೊವಿಲಿಲ್ ಸ್ಥಾನಿಕಂ ನಹಿಪೊನ್—Director of temple ceremonies (1) Telugu: English Dictionary by Charles Philips Brown in 1852 and by P. Shankarnarayana M. A., M. R. A S.—1927 as ಸ್ಥಾನಾಚಾರ್ಯಲು—N.—A particular priest in a Vishnu Temple entitled to be first served with Holy water etc,—ಸ್ಥಾನಿಕಮ್, a—Belonging to a place on site, local.—ಸ್ಥಾನಿಕುಡು—N. Any one holding an official position or post, an officer, office bearer, office-holder, place-man in 1927. (2) Canarese: English Dictionary by Rev. W. R. Reeve in 1858. (3) a Superintendent either of a district or of a temple, a chief, a governor in Malayalam: English Dictionary by Tobias Lacharias, Pleader 1921, Cannanore (4) The same meaning is given in the Canarese Dictionary by Reive, printed in 1824 as per order of His Excellency Munro—Governor of Madras.

C. (1) The manager who administrates a kattalai is called Sthanika by P. R. Ganapathi Iyer's commentaries on the Religious Endowment Act XX of 1863.

(2) That the word Sthanams were really corporal sole—by Justice Bhashyam Iyyangar in I L. R. 27 M 403 and Sthanam—Holder *Analogue* to that of a Zamindar—in I. L. R.—Vol 4 P. 149—(both Madras Series).

(3) to the karta of a famous family who holds family property as his own for keeping up his dignity—Malabar Law and Customs by Justice Luvis Moore P. P. 81,410 and in Marumakkatayam Law by Justice P. R.

Sundara Iyer, revised by Sri Bantwal Sitarama Rao, Advocate and Government Pleader, Madras High Court.

D. The same meaning in the Manual of Administration of the Madras Presidency—Vol III P. 854 col 2—P 856 col 1—Printed by the Madras Government in the Government Press—Madras in 1893.

E. The same meaning in the Studies in Ancient India Polity by Narendranath Lal—M. A , B. L.,

The correct definition and the importance attached to the word Sthanika in Artha Shastra—which was recently traced and is named as Indian Polity—by the Great Law-Giver, the famous and renowned Chanikya alias Kautilya, the founder of the Imperial Mauryan Dynasty in Maghada in 320 B. C: Here the Sthanika means a District Officer—who is an officer third in rank to the Emperor and next to Samaharta (officers of the Royal family like Governor-General *Alias* Viceroy of the present day)—or a Governor of a Province assisted by a staff called Gopas (pure Sanskrit word, means village and regional officials and accountants)—administering the province in both political and religious matters. Religious except those of administering of the temples were handed over to Adi Shankara Acharya as spiritual Head of whole India by the then Emperor Sudhanva Sarvabhau- ma of the most famous Lunar Race of the Pandavas, in Yudhistira (Eldest of the Pandavas) Sakha year 2663—Ashvina Sudha 15, ie., between 509 B. C. and 426 B. C. (the present historians fix the date of birth of Adi Sri Shankar Acharya between 5th or 6th century A. D—but vide our Hindus—Bhavishothara Purana, Praktana Shankara Digvijaya of Kamakoti Peeta and also other Jain Granthas, Jina Vijaya, Royal Asiatic Society January Sanchi of 1916 and also Tibetan Records—“Sri Sri Shankaracharya came in just 51 years and nine months after the Nirvana of Lord Budha, whose birth in 557 B. C. and nirvana in 477” B. C. and also the Life of Sri Shankaracharya by Dewan Bahadur K. S. Rama Swami Shas- try—B A., B L.—District Judge, now retired and the Never Forgotten Empire of Vijaya Nagar by B. Surya Narain Rao, B. A , F. R. A. S,—Bangalore). These Sthanikas were holding their office—Sthaneeam—in San- skrit and in English a Secretariat—in the midst of their Province (symbo- lizes—present *shimo, magane* and village panchayats office—the province consisting of 800 villages) settling the religious disputes according to the

Dharmashastras laid down by the ancient Rishis and these offices were afterwards converted as temples (as for temple structure vide J Fergusson's History of Indian Architecture, 1910). Thus the word Sthanika was originally applied to a responsible officer having both political and religious administration of the state or province he governs and later on particularly to the ruler of a Sthana or a temple. In course of time the Sthanikas were deprived of their status i.e., ruling power in the state, retaining only the administration of a temple. In several inscriptions the Sthanikas are called as Sthanikas of special deities in temples. The Sthanika was a trustee of the properties of the deity and the general manager of that place of public worship (means spiritual leader). The trusts were held by them not in their own names but associated with those of the deities in temples. The ruler of the state to whichever sect he belonged held Sthanika in reverence and esteem. The reference to the gotras—sutras and Shakas of Sthanika in many inscriptions and the terms of respectability used in them, conclusively prove that they were themselves Brahmins and as orthodox as any section of the priestly class, such as philosophers and councillors, viz., those who betook themselves to religious studies and those who accepted employment under the state. They were held in such esteem as to receive hereditary grants of lands and gifts from Rulers, Princes, Officials and noble men of different castes and sects. They were empowered by the state to appoint servants to conduct worship in temples and to do various other kind of work. Except for criminal offence the Sthanikas were not answerable to the executive officials of the state, but they had the privilege of directly petitioning to the monarch or of going to him on a deputation, who addressed them directly and not as in the case of ordinary citizens, through the secretaries of the Government. When the Sthanikas failed to do their duties even after repeated warnings they would be dismissed only by the Ruler. The Rulers themselves on many occasions treated them with special favour. They came to the rescue of the Sthanikas who had mortgaged their trust properties in time of distress, by releasing the mortgaged properties and putting the same Sthanikas again in charge of such properties.

The Sthanikas have figured not only as trustees and managers of temples, but also in almost all responsible walks of life—as priests, Lord of Exchequer (ಬೊಕ್ಕಸ), ministers (ಕೌಳಿಗೆ or ಕವುಲಿಗೆ) [means Executive

Officer with criminal, civil and revenue powers], accountants (ಶ್ಯಾನ ಭೋಗ), officials, statesmen, military men and literary men.

In their official capacity, the Sthanikas had to participate in all public functions, bear witness to public grants, confer honour on worthy persons and receive subscriptions to or manage public funds. Even the princes were washing the feet of the Sthanikas while granting lands to them. In no period of Indian history were the Sthanikas identified with any one of the menial temple servants, who were always known by other names and who never possessed the powers and the privileges of the Sthanikas.

The Sthanikas were, as a rule appointed by the state from among high class brahmans. But the custom of granting lands and other gifts to Sthanikas in hereditary rights and the special privileges and favours shown to them by the state and the office of the Sthanikas of a deity went by hereditary right according to the present Mithakshara Law, as is evidenced by some inscriptions in the 17th and 18th centuries.

In the chequered history of the South Kanara District though local chiefs came into prominence every now and then, that they generally owed allegiance to the Emperors of the vast Karnataka Empire is beyond doubt. History has it that the Kanara (S & North) District formed part of the Karnataka Empire and was under the direct control of the central government during the ascendancy of the famous—Chalukyas, Rashtrakutas, Hoysala and the Imperial dynasties of Vijayanagar. The general principles of administration and government in this district were the same as those of other districts in the Empire. Some authentic inscriptions of various periods have been found in some parts of the District viz., at Kantavara, Karkala, Barkur, Kadri, Palimaru, Pulali (of S. S. 1332—1410 A. D.—Vikriti—Simha Nasa 15th by Deva Raya Emperor of Vijayanagar) near Gurpur, Mangalore Taluk and Puttur (of S. S. 1353—1432 A. D.—Virodhikratu—Margashir Suddha 5th by the same Emperor) of Puttur Taluk etc., and the copper-plate of S. S. 1391—1469 A. D. granted by Bukka Raya, Emperor of the Imperial Dynasty of Vijayanagara to the Eighteen Sthanika—Hebbaras of Kukke Sri Subraya Deva Temple at Subramanya—Puttur Taluk, prove beyond doubt that the Sthanikas in this District were of the same social status

and political importance as those of other parts and also the titles "Nattoja Sthanika" mentioned in the above said Pulali Shila Shashana ("Pada Mooli Nattoja" in the Puttur Shila Shashana and "Moroja" (alias "Kukkoja") who being the resident of "Pundarika puri" — ಶುಂಡ ರೀಕ+ಪುರಿ = ಹೆಬ್ಬುಲಿ+ಲೂರು = Royal tiger village = ಬಲಿಪ+ಪಟ್ಟಣ = ಬಲಿಪಗ್ರಾಮ — now called as Balpa village. 7 or 8 miles off Kukke alias Subramanya) clearly, without doubt, establish that the Sthanikas of this District were also well versed and eminent both in religious and political affairs as their brethren Sthanikas of other Districts of the Karnataka. The meaning of the word "Nattoja—Sthanika" is 'Sthapanacharya and Governor' and of "Moroja" is the High Priest of the mayoora kshetra i.e., of the Kukke Subraya Deva Temple at Subramanya. "Moroja" and "Kukkoja" are identical with each other. "ನಡು" ಧಾತುವಿನ ಭೂತಕೃದ್ವಚಿ "ನಟ್ಟ" ಎಂದೂ—"ನಡು"—to plant—"ಸಂಸ್ಥಾಪನೇ" ಎಂದೂ ಶಬ್ದಮಣಿ ಮಂಜರಿ ವ್ಯಾಕರಣದ ಧಾತು ಪ್ರಕರಣ (list of verbs) ಅ 6ನೇ ನಂ. 280—ಪು 311—col 1 (v. a) ರಲ್ಲಿ ಹೇಳಿದಂತೆ "ನಟ್ಟ+ಓಜ" "ನಟ್ಟೋಜ"ನೆಂದಾಗುವದು ಅಂದರೆ "ಸ್ಥಾಪನಾಚಾರ್ಯ"ನೆಂಬ ಅರ್ಥ. "ಮೋರೋಜ" ಎಂದರೆ "ಮಯೂರ" ಎಂಬ ಸಂಸ್ಕೃತ ಪದದ ತದ್ವಚನು "ಮೋರಂ" ಎಂದೂ "ಮೋರಂ+ಓಜ"—"ಮೋರೋಜ"ನೆಂದು ಆಗುವದು. "ಕುಕ್ಕೋಜ"ನೆಂದರೆ "ಕುಕ್ಕಿ" ಎಂಬ ಸಂಸ್ಕೃತ ಪದದ ತದ್ವಚನು "ಕುಕ್ಕಿ" ಎಂದೂ—"ಕುಕ್ಕಿ" ವ "ಕುಕ್ಕಿ"—ಇದಕ್ಕೆ "ಹೊಟ್ಟೆ" ಎಂದೂ ಇದರಿಂದ "ಕುಕ್ಕಿ+ಓಜ"—"ಕುಕ್ಕೋಜ"ನೆಂದು ಆಗುವದು (vide page 178 or Karnataka Shabhdanushashana — Sutra 160 — P. P. 177 to 180) [Notes:—ಶ್ರೀ ಸುಬ್ರಹ್ಮಣ್ಯ ಸುಬ್ರಾಯ ದೇವಳವು "ಕುಕ್ಕಿಕ್ಷೇತ್ರ" (ಹೊಟ್ಟೆ ತುಂಬಿಸಿಕೊಂಡು ಅನಾಯಾಸವಾಗಿ ಜೀವಮಾನವನು ಕಳಿಯುವ ಸ್ಥಳ ಯಾನೆ ಕ್ಷೇತ್ರವಾದ್ದರಿಂದ ಸಂಸ್ಕೃತ ಪದವಿದ್ದ "ಕುಕ್ಕಿಕ್ಷೇತ್ರ"ಕ್ಕೆ "ಕುಕ್ಕಿ" ಕ್ಷೇತ್ರವಾಗಿ—"ಕುಕ್ಕಿ ಸುಬ್ರಹ್ಮಣ್ಯನ ಕಂಡೆವು, ಕುಮಾರಾಧಾರಿ ಮಿಂದೆವು, ಕೊಪ್ಪರಿಗೆ ಅನ್ನ ಉಂಡೆವು, ಸುಬ್ರಹ್ಮಣ್ಯನ ಪಾದಕ್ಕೆ ನಮೋ ನಮೋ" ಎಂದು "ಅನ್ನದಾತಾ ಸುಬ್ರಹ್ಮಣ್ಯ" ಎಂಬ ಅನ್ವರ್ಥ ನಾಮ ಬಂದದ್ದಾಗಿರುತ್ತದೆ. ಈ ಶಿಷ್ಯ ಸುಬ್ರಾಯ ಯಾನೆ ಸುಬ್ರಹ್ಮಣ್ಯ ದೇವರ ವಾಹನ ಮತ್ತು ಧ್ವಜವು ನವಿಲು ಪಕ್ಷಿ ಆಗಿರುವದು. ಕಾರಣ "ಕುಕ್ಕೋಜ ಮೋರೋಜ"ನೆಂಬುವುಗಳು ಒಂದೇ ಪರ್ಯಾಯ ಶಬ್ದಗಳಾಗಿರುತ್ತವೆ. "ಓಜ" ಎಂಬ ಶಬ್ದವು ಸಂಸ್ಕೃತವಾಗಿದ್ದು "ಆಚಾರ್ಯ" ಎಂಬ ಅರ್ಥವಾಗಿರುತ್ತದೆ. "ನಟ್ಟೋಜ = ನಟ್ಟ + ಓಜ = ತಾನೇ ಸ್ಥಾಪಿಸಿದವನಾದ ಆಚಾರ್ಯನು ಎಂಬುದು ಅರ್ಥ. ಸ್ಥಾಪನ, ಸ್ಥಾಪನೇ—S Placing, founding, fixing, (2) Settling, determining, ordaining—ಸ್ಥಾಪಿಸು = to found, erect, establish, make good, prove ಇಷ್ಟು ಅರ್ಥಗಳು ಬರುತ್ತವೆ. ಕುಕ್ಕಿ = ಕುಕ್ಕಿ = A cavity, the belly ("ಭಿಕ್ಷಾನ್ನದ ಕುಕ್ಕಿಗೆ ಶನೀಶ್ವರ ಬನ್ನ ಹಾಗ್ಗಾತು" ಮತ್ತು "ಕುಕ್ಕೋಜ ಮೋರೋಜ—ಇನ್ನೊ ಒಂಜಿ ಕಲ್ಲ—ಎನ್ನೊ ಒಂಜಿ ಪರೊನ್ನ" ಎಂಬ ಗಾದೆಗಳು ಪರಸ್ಪರ ಹೊಂದಿಕೆಯಾಗಿರುವದು ಈಗ ಗ್ರಂಥಸಿದ್ಧಿಯಿಂದ ಬರೆಯುವದಿಲ್ಲ.))]

It appears probable that the Sthanikas in the District, due to the munificence of the state and the high respectable position they held in society and in public, began to lead a life of ease and luxury unquestioned by the state (since the capital was far away) probably thought more of their rights and privileges and treated others with contempt. This attitude of the Sthanikas had its own baneful reactions on the community. According to tradition, the other brahmans, who were brought by Mayuravarma to Toulava country—vide Dr Francis Buchanan's Travels 1801—Feb 5—P 270 and Malabar by Logan William, M. C. S.—Government Press, 1887—but not of Banavasi Mayura Sharma *alias* Mayura Varma of the 2nd century A D—from Naga Mangla, Devapura and Shivalli—(Ahikshetra or Ahichatra of the Mysore Province) of the Karnataka Province (not of our present Udipi Shivalli) in or about 8th century A D, mainly Madhvas—converts to Madhvaism by Sri Madhva Acharya—who was born in 1238 A D—13th century, who were numerically superior, when properly organized under the leadership of the redoubtable Guru Vadiraja, who was the devotee (worshipper) of "Bhutaraja"—(vide: Paryaya special, Karmaveer, Hubli, 1944 and "ಅವರೊಂದಿಗೆ (ಶ್ರೀವಾದಿರಾಜಸ್ವಾಮಿ) ಮಹಾ ವಾಸಂದಿಯಾದ, 'ಬಬ್ಬ ಬ್ರಹ್ಮರಾಕ್ಷಸನೂ' ವಾದಿಸಿ ಸೋತು ಸಂಚಾರದಲ್ಲಿ ಅವರ ಪಾಲಕಿಯ ಮುಂಭಾಗವನ್ನು ಅದೃಶ್ಯವಾಗಿ ಹೊತ್ತು ಕೊಂಡು ಸೇನೆಮಾಡಿದನೆಂದೂ"—in Tayi-Nadu—6th March 1942 and ಏತಸ್ಮಿನ್ನೇನ ಸಮಯ ರಾಷ್ಟ್ರ ಪೀಠ ಮಠಾಲಯೇ ವಾದಿರಾಜಯತಿಃ ಕೃಷ್ಣಂ ನೀರಾಜಯಿತು ಮುದೃತಃ || ೪೮ || ತೃತೀಯಸ್ತು ಬಕಃ— ಶ್ರುತ್ವಮಾ ಮುತ್ಸವಕಥಾಂ ವಾದಿರಾಜ ಮಠಸ್ಥಿತಃ | ಚುಚ್ಚೋದ ಮಸ್ತು ರೀ ಭೂತಂ ರಥ ಭಂಗಾಯ ದುರ್ಮತಿಃ || ೪೯ || ಮಹಾರಾಷ್ಟ್ರ ಭಾಷಾ, ಟೀಕು:—ಹಾ ಪರ್ತಗಾಳೀಂತ ಬಾಲಶಿಲಾ ಮಹೋತ್ಸವ ಏಕೂನ ಉಡುಪಿಸ್ತುಷ್ಠ ಮಠಾಂತರ್ಗತ ಸಾಹೀ (ಸೋದೆಮಠ) ಮಠ ಪ್ರವರ್ತಕ ತಾಲವ ಸಂ ನ್ಯಾಸ್ಯಾನೇಂ ಜಾತಿದ್ವೇಷ ಉಗವಿಷ್ಣಾ ಸಾರೀಂತ್ಯಾ ಉತ್ಸವ ಸಮಯೇಂ ವಿಘ್ನಕರಣ್ಯಚ ಹೇತೂನೇಂ 'ನಾರಾಯಣ' ಯಾ ನಾಂವಾಚೆಂ ದುರಂಧರ 'ಭೂತ' ಉಚ್ಚಾಟನ ಕರೂನ ಪಾಠವಿಲೇಂ || ೪೯ ||—in Guruparampara of the Sri Gokarna Matha of the Gowda Saraswat Brahmins) which is now named as "*Narananthaya*",—who was born in the 17th century—1614 A D, forcibly dispossessed the Sthanikas (vide—The Sthanikas and their Historical Importance by Dr. B. A. Saleore M. A, Ph D, D. Phil) dispossessed the Sthanikas of their right and temples in and about Udipi and the dexterous Vidyadiraja Swami of the Enjadi [a mile off Subramanya *alias* Kukke Village (Kshetra)] math contemporary of the said Vadiraja Swami, won to his side by false *Savir—Faire* eloquence and giving vain honours and rewards thus deceiving the local influential peoples—i.e. Sthanika Hebbaras—built a Vedavyasa—Shaligrama—Garba Gudi in the

Kukke Sri Subraya Deva Temple inner precinct in the years 1640—1641 A. D. & 1641—1642 A. D. i.e. S. S 1562-1563 and later on in S. S. 1565—1645 A. D.—a math for his residence, after demolishing the said Enjadi matt and filling the well by earth. [a new math for his residence] on the east-south corner of the outer Angana (court-yard) of the said temple (formerly this swami was living at Enjadi till he shifted to the newly built mutt. supra). In addition to this by a masterly stroke of ingenuity, the Maha Pooja of the said Deity was handed over to one Krishna Yedapadithaya, permanent resident of Kokkada village (all yedapadithayas' residence is Kokkada till now vide Grama Paddati), ancestor of the last Yedapadithaya Subraya Asranna, who died issueless—in or about 1909 A. D. at Balpa and this stranger was thus grafted into the services of Kukke Sri Subraya Temple to the exclusion of the vested rights of the Sthanika then living at Pundarika Puri. Here at Kukke *Subramanya* the fact that there were no muli warg lands to any other brahman sect except to the Stanika—Hebbaras clearly establishes the above truth. These were the days of the supremacy of the Vaishnavites in Karnataka and the Emperors of Vijayanagar were themselves Vaishnavites by persuasion and the Empire itself was passing through anxious and troublesome days, and unfortunately for the Sthanikas the state, as of old, did not interfere in the matter. A few years later, the fall of Vijayanagar Empire led to political chaos in the District, the rule of might prevailed and the organised act of dispossessing the Sthanikas of their rights and privileges in temples slowly continued in other centres of the District—in Trishileshwara, Sarabheshwara Temples at Mangalore, Someshwara Temple at Ullal, Somalingeshwara Temple at Kabbinare near Hebri and the famous Sri Subraya Temple at Kukke in Subramanya, last at Puttur—Puttur Taluk. The fact that Madhvaites are now Archakas in these famous Shiva Temples supports this tradition. Nowhere else, except in South Kanara do we find, Vaishnavite Archaka in Shiva Temples. Force, persuasion, stratagem, diplomacy and propaganda appear to have had their share in thus bringing about the complete downfall of the Sthanikas in this District.

The Sthanikas as managers of temples and trustees of the properties of the deities in them, had to act as hosts in the institutions and do for the temple all those duties that the manager (i. e., Karta alias Ejman) of a family would do for his household. During the ascendancy of the

Sthanikas as karta of a family, such duties were considered as special privileges and respectable and honourable by themselves. But later on during the decadence of the Sthanikas, propaganda made it appear that they, Sthanikas had to perform services as temple servants in lieu of the temple properties enjoyed by them. Public opinion veered round against the Sthanikas and in those days when definite written records were not in vogue, public opinion counted much, and when organized British Government was established in the District, the report went round that the Sthanikas were mere temple servants, of a lower Social Status than the brahmins. The Sthanikas being highly disorganized since the advent of the British rule did not counteract this interested propaganda. This version has found a place in the District Manual compiled by J. Sturrock, I C. S. without any proof or authority and in a most irresponsible manner nor did he take pains to peruse the Imperial Gazetteer of India by W. W. Hunter, Director-General of Statistics to the Government of India, prepared under the command of Her Majesty Queen Victoria, Empress of India—Vol IV at page 30—Coorg and Dr. Francis Buchanan's Travels in Kanara 1801—Feb 5th Diary—Yenoor and also the manual of the Administration of the Madras Presidency—Vols I to III of 1893, above said, which would have put him on the right track regarding Sthanikas. Being only a handful in number, about 3000 in all at that time, the Sthanikas were at logger-heads with one another, with neither present education nor official status, with persons of influence working against their interests and they had to supinely allow the things to drift and thus lose their all-even their social status.

Having gradually lost their power and influence at the different centers at different times during the 17th and 18th centuries and also after the bashful murder of their Guru, the Spiritual Leader—His Holiness Padma Theertha, a disciple of the Sringeri Jagadguru Peetam, founded by Sri Adi Shankara Acharya during the time of His western sea-shore tour (vide—Sri Shankara Digvijaya by Anandagiri & other works of different authors)—at Kukke—Vasuki Kshetram alias Subramanya one of the principle seats of serpent worship and also pilgrimage place in India at Cookkey Village—vide administration report of the Madras Presidency, vol III P 845 col 2 and his faithful follower—disciple (ಶಿಷ್ಯ) by name Narayana of Pundarikapur (i e., of Balpa village as is said before), the Sthanikas, in the District,

seeing their calamities, appear to have divided themselves, forming four centers such as Nitturu, Trishileshwara, Kabbinare and Subramanya, for their convenience, as there were no safe roads for travel or any communication in this District covered with dense forests, since they lived far apart from each other and led independent lives for over a century and also were not in good terms with each other after playing into the hands of Madhvas. Spread of modern education, convenience for travel and communication, an enquiry into the reasons that have brought about the cleavage between these people (of the above said centers) and a general awakening among the Sthanikas are slowly bringing these people together.

Some leaders of the community made an appeal on behalf of the community to the Sri Sringeri Math, whose religious Head is by Right and Tradition "The Dharma Samsthapana Acharya" and the "Jagadguru of the Hindus" and also the Head of all the Adwaita Maths (i. e., Sanathanists) throughout and Subramanya Kukke Sringeri Matha (still now is under the control of His Most Gracious Holiness Jagadguru, Sringeri Samsthanam) to enquire into the claims of the Sthanikas for their present calamity. After a due and lengthy enquiry into the traditions and customs etc prevailing in different parts of Kanara (North and South) District, His Most Gracious Holiness was pleased to issue a "Rayasam" on 8-1-1924, declaring authoritatively and unequivocally that the Sthanikas were and continue to be orthodox brahmans belonging to the Pancha Dravida Brahman groups.

The latest census conducted by the community shows that there are now about 925 houses in South Kanara District [up to Kumbha i. e., only to the North of Kumbha, which being their permanent mother place and abode still now.] with about 5,500 members in the South Kanara District. Many of them are educated and some have received University education. There are some in government and non-government services. There are several who follow independent professions. Many of them are petty Land-owners. Some of them still enjoy their ancient temple properties.

The Sthanikas are Smartha Brahmans and disciples of the Sri Sringeri Jagadguru Samsthanam, following Adwaita Philosophy and were also followers from the time of Sri Adi Shankara Acharya and were disciples of the

above said Kukke Subramanya Sringeri Math at Kukke (Subramanya Vasuki Kshetram), located in the North-east corner of the above said Kukke Sri Subraya temple outer Angana (court-yard-surrounding) (vide administration report page 845 col 2 Subramania Park of Kukke village & pilgrimage place & one of the principal place seats of serpent worship in India.) They offer Panchayathana worship and their dieties are Sri Kartikeya (Sri Subramanya Subraya Deva), Maha Vishnu, Maha Shiva, Sri Raja Rajeshwari Amma, and Sri Durga Devi. They mainly belong to the "Rig-Shaka" and are of different "gotras" and have no totenistic or exogamous—Septs alias Balis—as in Madhwa brahmins and other Hindu non-brahman castes. Girls are married before puberty. Widow re-marriage is strictly forbidden i.e. neither permitted nor practised and they are purely vegetarians and do not take liquor. In the Tulu area they speak the pure and highly developed Tulu language (which is) a sister language of Tamil and stands fifth in the list of cultivated Dravidian languages—(vide comparative grammar of Caldwell—re the Dravidian languages). To the North of the Suvarnanadi (Kalyanpur River), they speak Kannada as is done by all other communities, as it was very close to the Kannada Country. The land—North of Kumbala and up to Gokarnam, was, in ancient times (i.e. during the time of Ashoka, Emperor of Maghada Empire was called as Satia-putra (vide Ashoka's inscriptions and histories) by historians and geographers. They observe and perform all religious rites and ceremonies that are to be performed by a true orthodox brahman. Their priests officiate at such functions from time immemorial till now, as is said before, and have got temples even now, getting tasdik from the government such as Balpa Durga Devi Amma temple in Balpa village (this temple may cost more than three lakhs of rupees—built by granite stones) etc., and also temples built by their community members whose Archakas are of their own community men and also managed by them only.

The Sri Subramanya Sabha, which was founded about 35 years ago, has now been registered in 1942 as the central organization of the community to work for the betterment of the community.

The Adwaita Samithi—an inter-communal registered association of Pancha Dravida Brahmans has also been formed by the leaders of the community and has its own building Adwaita—Ashrama at Ullal, five

miles to the South of Mangalore. Its main object is the spread of Adwaita Philosophy in the District and establishing unity among the different sub-sects of Dravida Brahmins.

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